

INCULCATION OF MORAL VALUES IN FIELDWORK APPROACHES TO LOCAL STUDY: STUDENTS' PERCEPTIONS

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Abstract

This paper discusses a study on the fundamental aspect of local study in the school curriculum, with reference to the fieldwork approaches in the learning of history and geography, Integrated Curriculum for Secondary School (ICSS) Malaysia. The focus is discussion on the aim, objectives and nature of fieldwork approaches to local study related to the inculcation of moral values as stipulated in the Philosophy of Education, Malaysia. The study involved eight hundred students of Lower Secondary level from the selected schools particularly in the states of Perak and Terengganu. Instruments used were questionnaire and interviews of the selected respondents. The findings of the study were presented in frequency, percentage and analysis of the interviews. The finding of the study shows that there were various perceptions of moral values in the fieldwork of local study.

INTRODUCTION

The subject of local study was introduced into the Integrated Curriculum for Secondary Schools (ICSS) Malaysia in 1989 and revised in 2000, as one of the new approaches in the learning and teaching of history and geography. This subject is compulsory for students of lower secondary level namely, Forms One, Two, and Three. The aim of introducing this subject is to expose students, in accordance with their age level, to the development of the nearest locality, a much smaller area than a district, state or country.

The emphasis of the ICSS local study is on the orientation and understanding of the community and environment of Malaysia. It is designed to enable students to have knowledge and understanding of, an interest in, and sensitivity towards human beings and their environment. These aims are stipulated in the National Education Policy and National Education Philosophy, Malaysia.

LITERATURE REVIEW

The Integrated Curriculum for Secondary Schools, Malaysia, defined '**local** study' as a study of local historical and geographical elements, set in the most immediate locality and thus involving only very short journeys (ICSS 1988). Stephens (1977) state that the justification is to be based firstly, on the territory, secondly, topic, thirdly, sources and fourth, accessibility. There are different areas of territory such as village, town, city, suburb and remote regions. Some studies, therefore, will need transport whether for individual, small group or the whole class. It considered a study of politics, economics and social aspects including national affairs and themes of prime importance.

Burston (1963) stated that what is required from local study, ideally, is local illustration of national themes and developments. Pamela Mays (1974) stressed that local events can serve as vivid illustration of events that took place on a national scale, while Crinnion (1987) promoted local study as an opportunity for students to deepen their knowledge of a historical event and geographical development of the local and national phenomenon. Mays, (1974), added 'local study' as the study of a particular historical and geographical area and anything that is relevant in one's 'immediate environment'. The emphasis is 'the study of a community' as Black and M.MacRaild (1997) admitted that the emphasis is shifted from the singular nation to the plural region. The greatest appeal of this definition lies in its quality of immediacy. It means, all the factors that play a part in the evolution of a community are taken into consideration and analysed.

Its stated in the ICSS that the study of local study should involve 'field work' rather than 'field teaching'. Archer (1985) defined 'field teaching' as the teacher who describes and explains, poses and answers questions and stimulates discussion. By 'field work', on the other hand, he refers to students who play a much more active role examining, describing and explaining the historical and geographical features of the site

studied or visited. Archer (1985) explains that the involvement, participation and contribution of the student in the fieldwork study is best described as follows:

Fieldwork is to be seen essentially as one of the means whereby pupils can use the physical, visible remains of the past, in conjunction with other source material, in class and in situ to construct an account of the thoughts and actions of people in the past. Such activity may take place in the area immediately adjacent to the school or much farther afield.

Fieldwork should be regarded as more than a teaching strategy: it is part of the methodology of history and geography. Thus students should gain as many learning skills as possible when participating in fieldwork, particularly skills that are related to the study of history and geography. Fieldwork gives considerable opportunity to students to be more independent in their study and to become more self-confident. Average and lower average students will still be able to acquire learning skills, and the same is true for gifted students.

One of the purposes of local study in the school curriculum, especially as designed in the ICSS, is the inculcation of moral values. This is in order to develop pupils' awareness, respect and appreciation of the subject matter studied. The seventeenth value is specifically designed for history. This value is citizenship/patriotism; 'history is being taught as a vehicle of citizenship' (Ministry of Education Malaysia 2005). This is an informal means of educating students. In fact, this is in line with Beverly Southgate (1997) who discusses the purpose of history as 'exemplary lessons for everyone', 'teaching by examples', providing 'moral and educational benefit' and inspire people to 'the right directions in the present and future'.

There are many historical physical remains left by the people of the past such as buildings, castles, battlefields and landscapes. From these remains, students may acquire certain respectable values linked to the artistic architecture of buildings, the strength of a fort or castle, the strategic site of a battlefield and the features of a landscape. The 'strength', 'strategy' and 'fascination' are among the values of those historical remains. The 'strength' of the castle is built up from layers of bricks and the strength of a

community or a nation is built up from the 'unity' of the individuals. This one example can be connected to help build a good character of citizenship. Starrat (1994:37) writes of

humans as inherently social, whose individual moral good is achieved and sustained only in community, through the bonds of blood, neighbourliness, interdependence and brotherly and sisterly affection.

In this view, our humanity reaches its highest moral fulfilment in the community. In practice, the pupil can be guided to think of moral values which can be practised in future, especially those devised from local materials still in use. The study of the development of public facilities, such as railways, roads, telephones, canals and bridges, can raise awareness, respect and appreciation. This approach to teaching local study of history and geography hopefully may also reduce vandalism by school children upon public facilities.

Respect and appreciation can be given to those people who have contributed to the survival and development of a particular locality as well as nationally. The most basic and extremely important value is students' respect for those who have made invaluable contributions to their existence and survival, especially their parents. The next important value is respect for their teachers if they have educated them to develop as ethical and useful persons. Starrat (1994:37) stresses that:

without the relationship of community, which constitutes not just necessary interdependencies, but also an intrinsic good, life would not be worth living.

Thus, the purpose of inculcation of moral values in the teaching and learning of local study has its own purpose with historical, geographical, psychological, social and educational advantages.

PURPOSE OF STUDY

The possession of high moral standards by individuals was clearly outlined in the Malaysian Education Philosophy which is also one of the local study objectives. More specifically, the objectives in relation with the inculcation of moral values in the fieldwork approaches to history and geography are as follows:

1. to appreciate and practice the moral values of local figures who have contributed to the development of each particular locality;
2. to appreciate and practice the moral values inherited in the family, school and community;
3. to appreciate and respect facilities and property both of others and of the community and to develop a sense of belonging to the latter.

In fact, these three objectives are clearly specified in the teachers' handbooks of local study curriculum published by the Ministry of Education, Malaysia. The inculcation of moral values in the ICSS local study is not a hidden agenda. Teachers are requested to inculcate these moral values to their pupils as early as Form One, particularly in the discussion of basic themes such as family, school, community, and the surrounding environment. In this centralised Malaysian education system, the local study curriculum has been purposely designed to cultivate a high standard of moral values and a spirit of loyalty and pride in being a Malaysian through the knowledge and appreciation of country's heritage and phenomenon. These are accentuated in the Philosophy of Education, the ICSS and the National Development Plan. Thus, the pupils of lower secondary level should develop a common understanding on moral values in the teaching and learning of local study in relation with historical heritage and geographical phenomenon.

METHODOLOGY, INSTRUMENTS AND SAMPLE

The researcher identified that the 'population' of this study are all the pupils of Malaysian lower secondary schools involved in the ICSS. The source of information for determining the population was obtained from the Education, Planning and Research Development (EPRD), Ministry of Education, Malaysia. There were about 1 345 secondary schools with a total of about 1 648 169 pupils in the country (EPRD 2007). It was impossible for the researcher to take all of them as respondents of the study. As Gall, Borg and Gall (1996) admitted that in practice, educational researchers rarely can investigate the entire population of individuals who interest them. The selection of a

district in each state was made by using ‘stratified random sampling’ method in order to obtain the ‘study population’. The stratification was needed to ensure that the district selected should have three types of schools namely the regular, science and religious. At this stage, the districts of Lower Perak and Kuala Terengganu were selected.

The main sample target was the lower secondary schools pupils, namely, Forms One, Two and Three. As an addition, some Form Four pupils who have been ‘fully involved’ in the learning and teaching of local study for three years were also included. Altogether, about eight hundred pupils from fourteen schools were involved in the study.

Hence, in order to acquire information of pupils’ perceptions the researcher requested them to response to the above **three objectives** and the results are presented in the following sections.

FINDINGS OF THE STUDY

Research Question 1:

Pupils’ perceptions on the inculcation of moral values in fieldwork approaches of local study

The general distribution of pupils’ perceptions on the inculcation of moral values in the fieldwork approaches of local study is displayed in table 1 below:

Table 1:
Pupils’ perceptions on the inculcation of moral values
in fieldwork approaches to local study

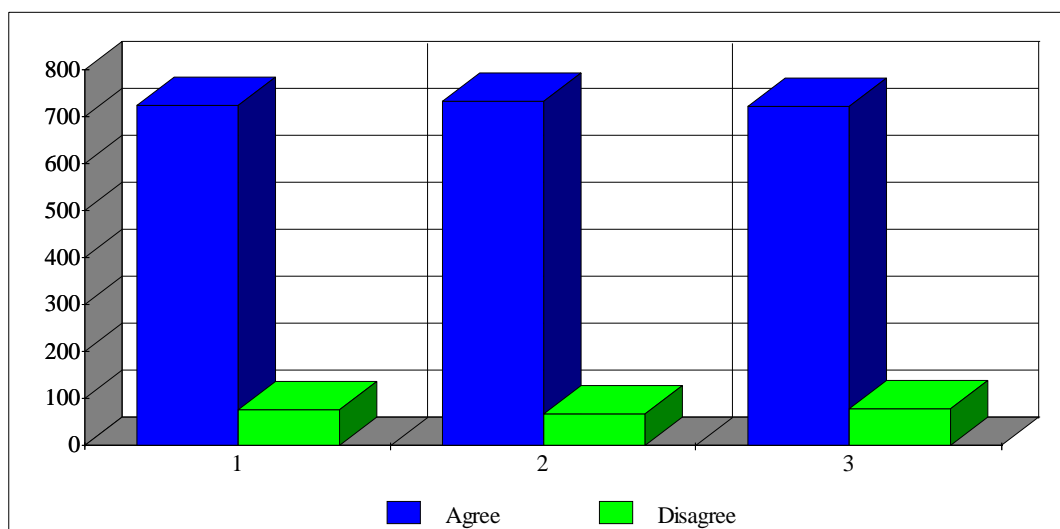
Do you think that fieldwork approaches give an opportunity to:		Pupils’ Responses (N=800)					
		Scale/ Percentage					
		1 Very Strongly Disagree	2 Strongly Disagree	3 Disagree	4 Agree	5 Strongly Agree	6 Very Strongly Agree
Obj.	Items	Disagree			Agree		
1.	appreciate and practice the moral values of local/public figures who have contributed to the development of each particular	17 (2.1)	21 (2.6)	38 (4.8)	141 (17.6)	266 (33.3)	317 (39.6)

	locality.						
		76 (9.5%)			724 (90.5%)		
2.	appreciate and practice moral values in the family, school and community.	11 (1.4)	23 (2.9)	33 (4.1)	118 (14.8)	316 (39.5)	299 (37.4)
		67 (8.4%)			733 (91.6%)		
3.	develop a sense of belonging to the community.	16 (2.0)	27 (3.4)	35 (4.4)	136 (17.0)	297 (37.1)	289 (36.1)
		78 (9.7%)			722 (90.3%)		
Total Responses		221			2179		
%		(9.2%)			(90.8%)		

Table 1 presents the pupils' agreement and disagreement on the inculcation of moral values in the fieldwork approaches of local study. The overall scores were 90.8% agreed and only 9.2% disagreed. More specifically, 90.5% respondents agreed on 'objective 1', 91.6% agreed on 'objective 2' and 90.3% agreed on 'objective 3'.

Chart 1 shows clearly the difference between the pupils' agreement and disagreement on the inculcation of moral values in the fieldwork approaches of local study.

Chart 1:
Pupils' perceptions on the inculcation of moral values
of fieldwork approaches in local study



In order to find out the responses to every objective, the researcher classified the pupils' perceptions based on states, type of schools, level of education, gender and ethnic groups. The results are presented in table 7.10 for 'objective 1', table 7.11 for 'objective 2' and table 7.12 for 'objective 3'.

Objective 1:

Do you think that fieldwork approaches give opportunity to appreciate and practice the moral values of local figures who have contributed to the development of each particular locality?

The result of the study shows, both Hilir Perak and Kuala Terengganu responded very highly to 'objective 1' with 96.5% and 94.0% agreeing respectively. The highest score among the schools was the Regular with 92.3% (n=520) agreeing. The Science was 88.6% (n=140) and the Religious 85.7% (n=140). According to the level of education, both Form One and Form Three have very high score with 93.3% (n=240) agreeing, followed by Form Two with 86.7% (n=240) and lastly the lowest, Form Four with 85% (n=80) agreeing. The boys score slightly higher than girls with 92.0% and 89.0% agreeing respectively. The highest agreement among the ethnic groups was the Indians with 95.2% (n=104) and followed by the Malays with 90.0% (n=528). 89.3% (n=168) of the Chinese agreed.

The above findings show, as high as ninety percent of the pupils agreed that fieldwork approaches give opportunity to 'appreciate and practice the moral values of local figures who have contributed to the development of each particular locality'.

Objective 2:

Do you think that fieldwork approaches give opportunity to appreciate and practice moral values in the family, school and community?:

It is interesting to discover that the response of agreement in Perak and Terengganu to 'objective 2' was really high. The scores were 96.9% and 94.8% respectively. The result indicates that which state pupils live in is not a main factor for the difference in perceptions on this matter. The highest score among the schools was the Regular with

93.8% (n=520) agreeing. The Science scored 87.9% (n=140) and the Religious 87.1% (n=140). The result indicates that there were very close perceptions on this matter among the type of schools.

The response of agreement for the secondary level of education were really encouraging. The highest was Form One with 95.0%, followed by Form Three with 91.7% and Form Two 90.0%. The score of Form Four was 86.2% (n=80). The result indicates that level of education is not a main factor for the difference in perceptions on this aspect. According to gender, both boys and girls have high perceptions on 'objective 2' with 92.5% and 90.8% agreeing respectively. Similarly with ethnic groups, their response of agreement was really high. The highest was the Indians with 93.3% (n=104). The Chinese were 92.3% (n=168) and the Malays were 91.1% (n=528).

It is clear from the above findings that more than ninety percent of the pupils agreed, fieldwork approaches give opportunity to 'appreciate and practice moral values in the family, school and community'.

Objective 3:

Do you think that fieldwork approaches give opportunity to develop a sense of belonging to the community?:

The responses of agreement in Perak and Terengganu to 'objective 3' were really encouraging. The score were 96.4% and 93.9% respectively. The result indicates that there were nearly similar perceptions on this aspect among the states. The highest score among the schools was the Regular with 91.2% (n=520) agreeing. The Science schools had 89.3% (n=140) and the Religious 87.9% (n=140). The result indicates that there was a very close perceptions on this aspect among the type of schools.

For the level of education, Form Three score the highest with 92.9% and followed by Form One with 92.5% agreeing. Form Two score had 86.7% (n=240) and Form Four 86.2% (n=80). The result indicates that there were very close perceptions among the lower secondary level on this aspects. It was a high result but nevertheless the Form Four has the lowest again. They have slightly lower expectations.

According to gender, there was very marginal difference of score between girls and boys with 91.0% (n=400) and 89.5% (n=400) agreeing respectively. The result

indicates that gender is not a main factor for the difference of pupils' perceptions on this matter. The response of agreement among ethnic groups were very high. The highest was the Indians with 93.3% (n=104) and followed by the Malays 90.0% (n=528) and Chinese 89.3% (n=168). This indicates that ethnicity is not a main factor for the difference of pupils' perceptions on this aspect.

It is very interesting to discover that a great number of pupils agreed that fieldwork approaches give opportunity 'to develop a sense of belonging to the community'.

Table 2 below presents the summary of pupils' perceptions on the objectives of inculcation of moral values in local study based on states, type of schools, level of education, gender and ethnic groups.

Table 2:
Summary of pupils' perceptions on the inculcation of moral values
in fieldwork approaches of local study

Do you think that fieldwork approaches give an opportunity to:		Pupils' Responses in Percentage (Total Pupils: N=800)		
	Items	Respondents	Disagreement	Agreement
	<u>Objective 1:</u> appreciate and practice the moral values of local figures who have contributed to the development of each particular locality.	State		
		Perak	3.4%	96.6%
		Terengganu	5.8%	94.2%
		Type of School		
		Regular	7.6%	92.4%
		Science	11.4%	88.6%
		Religious	13.1%	86.9%
	<u>Objective 2:</u> appreciate and practice moral values in the family, school and community.	Level of Education		
		Form 1	6.4%	93.6%
		Form 2	12.2%	87.8%
		Form 3	7.4%	92.6%
		Form 4	14.2%	85.8%

Objective 3: develop a sense of belonging to the community.	Gender		
	Boys	8.7%	91.3%
	Girls	9.7%	90.3%
	Ethnic Groups		
	Malays	9.7%	90.3%
	Chinese	9.7%	90.3%
	Indians	6.1%	93.9%
	Total Responses %	9.2%	90.8%

Table 2 above shows that the total response of agreement was 90.8% and disagreement only 9.2% (N=800).

This table indicates that the score of agreement in Perak and Terengganu was very high, with 96.6% and 94.2% responses respectively. It is expected that the high score of agreement as a good sign for the inculcation of moral values through the learning of local study not only in Perak and Terengganu but the whole of Malaysia.

The score of agreement among the type of schools is rather surprising because it was expected that the highest response would be from the religious schools. The reason is that the main objective of learning local study from the religious perspective is to learn from the events (Mohd. Kamal Hassan 1985). But, in this research the regular and science schools score even higher than the religious.

According to level of education, Form One score the highest and followed by Form Three with 93.6% and 92.6% respectively. Possibly, the Form One were really concerned with the objectives of the subject, whilst, Form Three was alerted by the Lower Secondary Assessment at the end of the year for which they have to prepare.

It is interesting to discover that above ninety percent of both gender and ethnic groups agreed on this, a very high score and one indicating that neither gender nor ethnicity was a main factor in the difference of responses on achieving the objectives of the inculcation of moral values in local study.

The pupils' perceptions on the inculcation of moral values in fieldwork approaches of local study is discussed in the following section.

**Discussion on the pupils' perceptions of the inculcation of moral values
in fieldwork approaches of local study:**

It is the aim of the Malaysian Ministry of Education to inculcate moral values through the teaching and learning process in all subjects in the ICSS including local study. Thus, the inculcation of moral values through local study has led to important objectives.

In order to find out their perceptions in detail, the researcher conducted in-depth interviews with the pupils. Some of them produced interesting points mainly based on their own local history fieldwork experienced. The questions were raised according to the three objectives as presented in table 1 above.

Asked about their perceptions on the inculcation of moral values in local history, one (P21) of the pupils in Perak admitted 'My local history topic was about a local figure named Kiyai Yasin 1907-1978. He was well-known as a religious figure. He built and founded *al-Yasiniah ad-Diniah* school in the Village of Sungai Batang, Bagan Datoh, Perak. He donated a piece of land for a government primary school. Three of his children were among the earliest in the village qualified to study at the university level in the 1960s. One of them was Hajah Siti Rogayah. This has inspired other villagers'. The boy added 'He solved a lot of problems faced by the local people including the *'toyol'* and 'magic' havoc. During 13 May 1969 incident, he gathered local and nearby villagers together and presented them with a *'selempang merah'* (red belt) to enhance self-confidence while facing the enemies'. The boy concluded 'I really appreciated Kiyai Yasin for his piety, generosity, charisma, leadership and contribution, especially to the local people. I also appreciated Haji Salleh Abdul Shukor who voluntarily assisted Kiyai Yasin in all his family affairs, secretarial and treasury works' (P21).

Two pupils (P15 and P16) in separate interviews informed the researcher about Kiyai Yasin's prominent 'descendent'. This shows how pupils had been motivated to follow up their original investigation further. Pupil (P16) said that 'the present Kiyai Yasin's contributions and practices were continued by his son-in-law who was also his ex-student, named Ustaz Sulamuddin who runs *Maahad al-Islah* in Sungai Lampam, Teluk Intan, Perak. However, there were many alterations and differences between them to suit the present situation, especially the curriculum, administration and code of conduct

of the school'. This is in accordance with the concept of 'time and change' as stressed in National History Curriculum, England (1991). Moreover, pupil (P15) anticipated 'The changes could be influenced by the combination of ideas of Ustaz Sulamuddin's sons namely Muhaimin and Lokman graduated from University Malaya and University Azhar Egypt respectively'.

On the other hand, a religious school pupil said 'Kiyai Yasin's son, named Ustaz Arif Zaki is still struggling to restore the high reputation of the *al-Yasiniah* school after its decline since the domicile of Kiyai Yasin in 1978. His ex-students are spread all over the country who are mostly work as 'imam' of mosque and religious teachers such as Haji Supeni Abdul Kadir and Hajah Zaharah Salleh (respectively) at Tebok Mufrad, Sabak Bernam, Selangor' (P20).

In another interview, one of the regular school pupils said 'One of the values that I acquired from Parit Che Maja was his contribution, particularly to the socio-economic activities of local people. His willingness and kindness to help others were some of his appreciated values' (P14).

A Form Three pupil (P3) confirmed 'Cikgu Mahyuddin Yusof was attached to Sungai Batang Primary School since his first teaching career in 1967. He was a really inspiring and motivated teacher. He conducted extra classes in Mathematics and English during weekend and school term holidays, especially to Year Five and Six for Primary Level Assessment. He modernised the school administration and structure. Many of his pupils were successful and went to prestigious secondary schools, followed by local and overseas universities. His contribution in promoting education especially in the 1960s and 1970s, when the level of illiteracy was very high and education consciousness was very low, meant that ultimately he was well-known to the parents as a 'candle teacher' who sacrificed himself to give light to others'.

The researcher was fascinated by the local study projects done by the pupils involved in the interviews. Their works were attractive, well-designed, beautiful in appearance and comprehensive. However, there were hardly any topics on female personalities. Probably, there were only a few women figures in the locality or the pupils were influenced by the domination of men in the history text books. In reality, women's contribution to the development of the nation is very great such as the eradication of

illiteracy, education, social welfare and producing a high quality next generation. In Britain, a similar state of affairs has been seriously discussed especially by Bourdillon (1994:62-74) and mentioned by Southgate (1997) and Black and MacRaild (1997). In order to avoid 'gender discrimination' there is a proposal of changing the word 'hi-story', of course not to her-story, but to 'their-story'.

In fact, the above highlighting of the moral values perceived by pupils were only 'the tip of the iceberg'. The main point to be noted is that most of the pupils who chose 'personality' agreed that the selection of such topics were based on the contribution of the figures in the development of religion, economics, education and the social development of the local community. These are positive phenomena of the society that need to be appreciated, first of all through school work, particularly in local study.

Moreover, the pupils awareness of moral values in the local study were in line with the objectives of the ICSS where values are to be inculcated indirectly, rather than learnt by direct teaching such as in moral and religious education.

Finally, based on the high response of agreement in the questionnaire and clear understanding in the interview, it is believed that fieldwork approaches give opportunity to pupils to 'appreciate and practice the moral values of local figures who have contributed to the development of each particular locality'. This is one of the impact of a 'grass-roots' phenomenon as stated by Black and MacRaild (1997).

Concerning the 'objective 2', Douch (1967) states that the study of local study may lead to closer relations between pupils and parents. Parents are sometimes actively involved in certain work, such as supplying information, providing transport and giving moral support.

One of the Form Three pupils mentioned 'I strongly agree that fieldwork approaches of local study give opportunity to appreciate and practice moral values in the family. My topic is about my own family. It started from my grandmother, my father elaborating the facts. It was confirmed by my mother' (P44). This is in line with one of the girls who admitted 'All family members were involved. It looks simple but interesting. We could learn a lot of lessons from this even just about my own family' (P42).

In other interview, one of the Indian boys confirmed 'before learning so exactly about my family background, we were not so close. I realise now that my parents have struggled and sacrificed a lot to enhance our family living. They were from poor families, with neither property nor fixed income. Their contributions to the family have raised my awareness to work hard and not to waste time. We always help each other especially in our school work' (P34). On of the pupils admitted 'After finishing my family history I narrated it to all my family members. Formerly, my father and grandparents have been 'isolated' from the community because they assisted the government. They were 'informers' on the communist movement in the area. It was great that my parents were saved from terrorist tricks and threats. We are very grateful to the government who protected them. We believe and trust that God would assist us as long as we are truthful' (P31).

On the other hand, some pupils did not fully agree that family profile was always interesting and could raise awareness in appreciating moral values. They saw difficulties in researching 'First, families which are still in a desperate and distressed condition, second, families which have crisis and problems, and third, families of the orphans where one or both of the parents passed away' (P31, P34 and P43).

However, the pupils realised that only local study, and no other subject, deals with family background which more or less would raise awareness of values. They admitted that fieldwork approaches give opportunity to appreciate and practice moral values in the family as well as school and community.

With regard to 'objective 3', Douch (1967) stated that local study involved the study of public facilities. Douch admitted, the study may raise pupil awareness of the significance and importance of local facilities, especially from the direct study of matters of civic importance or social responsibility. He stressed that the study may raise awareness of the interdependence of members of a community, and the aesthetic value and interest in the activities of organisation in each locality.

To get these, pupils must be informed to consider equally important matters of historical and sociological fact, the availability of sources, the structure of the social institution and commitment of the community. They should learn that the environment,

whether it be the natural environment or public facilities provided for them such as telephone, public toilets and bridges, should not be vandalised.

This is an informal approach to the inculcation of moral values which is strongly recommended by the ICSS. The pupil will gradually realise that the environment is value-laden and must be respected and appreciated.

This is clarified by a Malay pupil 'The life of my grandfather during the Second World War was really distressing. Food was hardly available. They mixed rice with banana and tapioca as staple food' (P22). This is in line with one of the pupils who said 'Some of the people knitted dresses with pineapple leaves. My uncle made his own shoes from rubber latex' (P42). The pupils admitted that the phenomena of hardship during the Japanese occupation were found all over the country. The natural environment and basic facilities were destroyed. People lived in a strange and devastated environment (P22, P42).

At the end of the interview the pupils admitted that we should love our country, defend it from enemies, appreciate and contribute to the development of the nation. They strongly agreed that fieldwork approaches of local study give an opportunity to develop a sense of belonging to the community and the country.

In fact, it is the objectives of the philosophy of National Education to produce Malaysian citizens of good moral conduct, responsible, enjoying self-prosperity, living in harmony with each other, prosperous and co-operative. The good Malaysian citizen is a disciplined person whose morals are based on knowledge, belief and performance.

Responsible Malaysian citizens are honest/sincere to God, nation, society and themselves. They should be productive and responsible, performing their duties efficiently and without extravagance. It is believed that the prosperous Malaysian citizens should form a peaceful society because of their harmonious relationship with God, the universe and humanity. The contributive Malaysian citizen should be trained in the various skills/professions and demonstrate productivity, initiative, innovation, and be able to exploit the natural resources morally. They are able to utilise sophisticated technology to increase the productivity for the national development.

Moreover, the National Education Philosophy aims to produce harmony and a prosperous society and nation, one which is willing to serve and sacrifice, fostering racial

unity through tolerance, co-operation and respect for each other. These attitudes are helping to foster a progressive and prosperous Malaysian society.

Finally, the result from the questionnaire survey shows that as high as ninety percent of the respondents agreed that fieldwork approaches of local study give opportunity to ‘appreciate and practice the moral values of local figures who have contributed to the development of each particular locality’, ‘appreciate and practice moral values in the family, school and community’ and ‘develop a sense of belonging to the community’.

In this view, our humanity reaches its highest moral fulfilment in the community. In practice, the pupil can be guided to think of moral values which can be practised in future, especially those devised from local materials still in use. The study of the development of public facilities, such as railways, roads, telephones, canals and bridges, can raise awareness, respect and appreciation. This approach to teaching local history hopefully may also reduce vandalism by school children upon public facilities.

Respect and appreciation can be given to those people who have contributed to the survival and development of a particular locality as well as nationally. The most basic and extremely important value is pupils’ respect for those who have made invaluable contributions to their existence and survival, especially their parents. The next important value is respect for their teachers if they have educated them to develop as ethical and useful persons.

Conclusion

It is interesting to discover that pupils’ response on all elements in the inculcation of moral values through fieldwork approaches in local history achieved more than 90.0% with the overall score of 90.8% agreeing and only 9.2% disagreeing. The considerably high response of agreement can be used as an indication that pupils imbibed the moral values from the content of the subject, during the implementation of the projects and communication with the peers, teachers, schools. This could be extended to the public, and eventually to the nation. Hopefully, this means that such learning will generate pupils who respect their family, school and community since the highest response (91.6%) was

that the fieldwork approaches in local history give an opportunity to ‘appreciate and practice moral values in the family, school and community’.

In fact, the inculcation of moral values by ‘indirect’ approaches is strongly recommended by the ICSS, especially in the non-religious subjects. One of the reasons is that the pupils hopefully can learn from the environment through their experience of the universally acceptable values of any creeds, culture and ethnicity as aspired by the National Philosophy of Education, Malaysia. However, the teachers should clarify to their pupils the appropriate meaning and proper application of some values such as ‘strong’, ‘weak’, ‘loyal’, ‘good citizens’ and others which are included in the seventeen-values of the Integrated Curriculum for Secondary School, Malaysia.

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